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NOVEMBER 17 1943

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Praying for Men and Women in the Service—See page 921

FOUNDED 1823

Sky-Bent

Another Letter from Our Draftee Pilot

LIEUT. LEONARD LESOURD

Randolph Field, Texas
August 30, 1943

Dear Folks:

We're back to the "vibrator" again. The "vibrator," by the way, is the BT-13A we flew at Basic, in case you forgot. It's quite a substantial plane but hardly the "hot" type of ship most of us hoped for after graduating from Advanced. Our assignment to instructors' school here at Randolph Field didn't exactly meet with unanimous hurrahs.

I feel a little guilty in that this is the first detailed letter I've written about our training here. It's the same old story of one day blending into the next so that what seems like four days has actually been four weeks.

I can well understand why they call Randolph Field the "West Point of the Air." Before the war, Randolph Field was the main training field for Army pilots in the United States. The rigid discipline was so patterned on the West Point style that the foregoing label was the logical result. Now cadets no longer train here, for it has been taken over as the Central Instructors' School. The disciplinary machinery has been grinding away here for so many years, however, that the change-over from cadets to student officers actually made little difference. We officers eat, sleep, and train in the same regimented manner as though we were cadets.

Those of us who came over from Brooks Field are no strangers to Randolph—that is, from the air. Many a time have we flown by it on cross-country trips. The field itself makes a perfect circular pattern with the beautiful Spanish-type buildings in the center and the grassy runways completely surrounding them. The hangar line is split up into three training sections where Primary, Basic, and Advanced instructors go at it four hours a day in their three different types of training planes.

Perhaps it's the heat that gets us down at times. It hasn't rained a day during the whole month of August. When the thermometer starts sliding way down to 90, we start to shiver. Seriously though, tough as the course has been, all of us realize its worth. No question about it—the month's training we get here is indispensable in preparing us to teach cadets how to fly.

I can still vividly remember the two months I spent at Basic flying the BT-13. Flying in the front seat as a cadet requires one technique, while piloting the plane from the rear cockpit demands another. In the first place, the vision is much more restricted in the back cockpit, especially when landing. The chief difference, though, is mental. The cadet is thinking primarily of flying to please the instructor, while the instructor must not only concern himself with maneuvering the plane but also anticipate dangerous mistakes on the part of the cadet and at the same time analyze his flying technique.

At the beginning of the course, we were told that we would fly from 50 to 60 hours. With two days to go, I have already flown over 70 hours. I feel now as though I could practically wring the "vibrator" inside out.

We average about four hours in the air a day. Most rides are dual, either with an instructor or with other student officers. The main purpose of this school is to standardize all flying maneuvers in all the schools throughout the country. With the turnover of instructors about 100 per cent every eight months, it is important that this plan succeed. Randolph Field is the only pilot instructors' school in the country, by the way.

First we worked on all the many different stalls until we reached a condition known as being "stall stupid." Then we practised all other maneuvers that are taught in Basic schools. Only perfection satisfied on check rides. An important part of the training was simulating actual instruction on a poorly coordinated student. Using another student officer as the "guinea pig," I'll have him do a maneuver. He'll do it poorly on purpose, and then it's up to me to show him his mistakes and demonstrate how to do it right.

Perhaps the biggest hazard here on all dual rides occurs from confusion as to who is doing the flying at certain times. Supposedly, the officer in the rear cockpit is always on the controls, but actually the observer in the front cockpit is responsible for the plane because he has better vision. He may take over on occasions and then fail to make it clear when he's "got it" and when he hasn't. A striking example of this occurred on a night flight recently.

Two student officers were shooting landings one night, with Jim i rear cockpit doing the actual la while Tom in the front acted a server, and occasionally made c tions. On one landing the plane s to level off too high, so Tom, th server, tapped the stick forward gestively. Jim in the rear then tho "I guess ole Tom up there has i he let go the controls. Tom tho "Jim should ease it in nicely now, then relaxed completely. Meanw the plane with no one at the amazingly enough, dropped on ground evenly, but then at speed started to veer to the Jim thought, "Tom sure is maki snappy high-speed turn." Tom tho "Jim is sure feeling hot tonight, ping the crate around so fast." law of centrifugal force finally c up with them, however, and the wound up in a vicious ground which sheered off the landing tore off the engine, and wrecke fuselage. Neither was hurt, but a was ruined owing to their neglig

The ground-school courses here been much more interesting than we had as cadets. One called "An of Maneuvers" revealed certain about the BT-13 that surprised a us. For example, few of us knew when one is flying upside down ordination is different from what when the plane is straight and In level flight we use left stick an rudder to start a roll to the left, when upside down we should us stick and right rudder. The reaso this is too complicated to try to ex on paper. Another course, "Psych of Teaching," gave us a lot of tip how to deal with every type of This one particularly interested m cause I've always felt that mental trol is just as important as ph control in handling a plane. I k from my own personal experience the proper frame of mind is esse in developing flying ability.

You might be surprised to k that there is a fairly high perce of washouts at instructors' sch approximately 20 per cent. T strange as it may seem, earning wings is no guarantee against faili make the grade in a subsequent f assignment. Naturally, those wa out are not eliminated as fliers, simply as instructors. They are i diately assigned to combat units, t port command, or other flying d in the Air Corps program. It cert is no disgrace to be eliminated; merely an indication that the stan

(Continued on page 924)

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The Prophet of Tekoa Speaks Again

Amos—A Modern Version

RALPH TAYLOR ALTON

e words of Amos, which he saw concerning the
d States in the year 1943.

us saith the Lord: For three transgressions of Ger-
, Japan, and Italy, and for four, I will not turn away
unishment thereof; because they have chosen treach-
nd deceit as their portion; because they have estab-
l a policy of conquest by force that has destroyed the
ty of human personality and ruthlessly victimized
ands upon thousands of their own people as well as
eople of the territories they have occupied; because
have bound their people to the worship of human
and have used ruthless cruelty and savage bestiality
eir tokens of worship. But I will send a fire on
valls of Germany, and will destroy the palaces of
nito, and will break the strength of Italy, and make
eople of all three nations dependent upon the mercy
world.

us saith the Lord: For three transgressions of China,
a, and Britain, and for four, I will not turn away
unishment thereof; because China lulled herself to
with the opium of philosophical indifference that
her blind to the state of her inner conflict; because
a espoused godlessness as a necessary condition for
lthy national life, destroyed with blood and fire
ands of her people who might have contributed
m and sanity to the development of the New Rus-
nd handled too easily the tools of conquest; because
in lost the dream from her dream of empire and sac-
d other people for the sake of her own security and
being, and permitted the festering sores of injustice
n her social system to increase. But I will send a
pon the walls of China, and will destroy the palaces
alin, and will lay waste great areas of Britain, saith
ord God.

us saith the Lord: For three transgressions of the
ed States of America, and for four, I will not turn
the punishment thereof; because they have accepted
neral policy of every man for himself—despite their idealistic heritage—which has set man against man and class against class; because they have let no purpose take precedence over the aim of getting ahead in wealth or position; because they have interpreted liberty as a man's right to do whatever he wants to do whenever he wants to do it, even though that meant undermining the moral structure of their nation by making it a nation of drinkers and gamblers; because they have destroyed the sanctity of the home until the number of divorces as compared with the number of marriages is appalling; because they have allowed poverty and crime and ignorance to walk abroad in a land more richly endowed than any other with the means of preventing them; because they have judged men by the color of their skin rather than by the worth of their soul. Shall the judgment not fall on them, too?

Behold, the judgment is already here. The plumbline is already hanging beside the walls of the United States to measure it for uprightness; the judgment is as ripe now as fruit fallen from the tree. All they may be able to save is a tiny remnant, like the torn piece of an ear which is all that is left after a lion has sought his prey. But the security for that remnant depends upon the people. Let them seek good, and not evil. Let them take their worship of the eternal God out of its seclusion in sacred phrases and meaningless slogans. If their trust is in God, let it be in a God whose nature is justice and righteousness and peace and good will among men. If they desire the protection of Divine Providence, let them acknowledge the claim of that Providence upon them as the children of God, sharing in the responsibilities of the family as they share in its privileges. Let them no longer be content with pious platitudes about their pilgrim fathers, and empty mouthings about their peculiar blessings at the hands of God. For thus saith the Lord:

I hate, I reject your national holidays,
And delight not in your occasions of self-conceit;

When you offer to me your prayers, telling me
what a fine land you live in,
And how glad you are to be an American,
I pay no attention.
Take away from me the sound of your songs that
have no real meaning for you—
"Protect us by Thy might, great God, our King,"
"Our fathers' God, to Thee, Author of liberty, to
Thee we sing."
The melody of your patriotic tunes let me not
hear.
But let justice well up within you as a rushing
river,
And righteousness drive you like the current of
a mighty torrent.

Psalm 15

A Paraphrase

Frank P. Fletcher

Who, Lord, shall make Thy tent their home;
Their dwelling-place, Thy holy hill?
They who uprightly go and come,
And do good deeds with stedfast will;

Who speak the truth within their heart,
Whose words no taint of slander know;
Who play their friend no traitor part,
Nor treat their neighbor as their foe;

Who honor such as fear the Lord,
But greet the vile with withering glance;
Whose given word courts no accord
With gainful change of circumstance;

Who do not usury demand,
Nor, bribed, betray the innocent.
They who so do shall stedfast stand,
And dwell within Thy holy tent.

Basic Ideas of Peace

Robert E. Speer

More clearly today than ever before, the simple basic ideas of foreign missions are seen to be the one hope of the world. It has been the neglect or repudiation of these ideas which has produced the present tragedy. On the acceptance and application of these ideas depends the whole possibility of peace in the future. What are these ideas?

The solidarity of mankind. The foreign missionary enterprise embodies the conviction of the unity of the human race, that there is one God and Father of all, our Saviour and Lord, and that all men must be gathered into one fold of fellowship and life in Christ. There can be no international political organization that does not rest on a universal spiritual principle, and Christianity alone can supply this principle.

A mind of good will. The foreign missionary has had no instrument of action and has wanted none except kindness and friendship. He has had no reliance on force or money or power. If ever individuals have sought to use these means, they have been untrue to their undertaking.

The spirit of service. The whole foreign missionary movement has been a donation. It has asked for nothing in return. It has simply sought to help in the spirit of Christ, who came not to be ministered unto minister.

The principle of trusteeship. It has conceived Chi ity to be not an ethnic faith of certain privileged p but a trust from God for all humanity. It has be that strength is given to be used to help the weak an this is a law of national life as well as individual. It with Mrs. Browning—

> Happy are all free peoples too strong to be dispossess
> But blessed are those among nations who dare to
> strong for the rest.

Will the world now be wise enough to believe al It is its only hope.

"Gossip Board"

A friend of mine who has a summer home in England told me a story too good to keep. In his the general store is the center of the community people swap points and stories.

On the back wall of the store my friend noti blackboard. It seemed strange to see a blackboard store, the more so because across the top of the board the words "Gossip Board."

It was most unusual and interesting, but my frien nothing about it. He wondered what it meant, knowing the shyness of New England folk about an ing questions, he did not inquire what it meant.

Finally, his curiosity was too much for him, and day he asked the storekeeper about the blackb "What does it mean?" The storekeeper said, "It i what it says it is—a Gossip Board."

"But I've been in this town for months," my f said, "and I have never seen anything written o board." Because it was a gossip board, he thoug might learn some juicy bits of local gossip.

"No, nothing has been written on the board for see," the storekeeper scratched his head, "for about een months, I calculate. For, you see, only gossip can be proved is written on the board.

"It is not enough to say that Mrs. So-and-so said someone else told her. A person must be ready and ing to prove what is told him. Otherwise the nam the gossipmonger is posted on the board."

Since that rule had gone into effect, not a word, name, had been written on the blackboard. Mere he telltale, second- or third-hand chit-chat had not bee tailed in the general store.

My friend thought it a very wise arrangement, a Yankee way of putting an end to loose talk, so ea practise and so hard to prove. If such a plan were g ally adopted, he thought, it would do no end of

To be sure, people would have less to talk ab except the weather and the war,—but there would b ill-feeling in the community. If we were requir prove what we say, many a tale would be left unto

How little of the talk we hear is capable of proof; much is passed along glibly—if only every town h Gossip Board!

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ing the Bible

ODUS: THE BIRTH OF A NATION.

ight much to be observed unto the Lord for bringing them the land of Egypt . . . .—Exodus 12:42.

e upon a time a nation was born. It never ruled a territory, and even the little land which it came to own was not in its possession for long. Only for period was it free from foreign domination, and it lost its homeland altogether, and with it the last of political independence. Yet it has survived one sor after another, and, homeless in a world in it has had many a powerful enemy and few s, it has now for nearly two thousand years main- its identity as a nation. More than that, it has to Europe, and through Europe to the Americas, ligion that has provided the moral foundation for rn civilization; while, through its influence on met, it had much to do with the origin of the y religious movement of Islam.

Book of Exodus is the story of this nation's birth was told by its prophets and its priests. Here they an enslaved people led by God through the waters Red Sea after a series of divinely inflicted calami- ave broken Pharaoh's pride. They tell of water ing out of the rocks of the desert, of manna falling heaven, of a pillar of cloud which guided the by day and became at night a pillar of fire. But saw in all these marvels the working of the forces were to make Israel great, and they sought always their readers what those forces were.

ely here is a story that must interest us if we are at pable of curiosity regarding the forces that deter- the course of human history. For, as the ages have and gone, men have come more and more to be- that the God of whom the Book of Exodus tells is udge of all the earth, that the vision of Him there led is a true vision, though it must be amplified and cted by the fuller light of the Christian revelation. s is true, then the story of Exodus has all the inter- a study in the unchanging principles of national ness.

came to pass in those days, when Moses was grown up, e went out unto his brethren, and looked on their bur- . . .—Exodus 2:11.

st of all, we are shown the kind of leadership that eded for national greatness. We see the youthful s, self-reliant and hot-headed, but burning with an fish hatred of injustice, failing in his first rash at- to set Israel free. Nor does he succeed until, stand- n reverent wonder at the burning bush, he has nged hs lost confidence in himself for an unshakable in God, and has found in that faith a new concep- f Israel's destiny. The leader of Israel is a man who imself, not only as sent to liberate his people from tian bondage, but as ordained to bring to them the ledge of the true God—a man who knows that the springs of national greatness rise in the realm of the spirit. Long centuries afterward, a great Englishman, Oliver Cromwell, was to win freedom for his country by virtue of his realization that only men "who had the fear of God before them" could conquer the misguided chivalry of King Charles's men. Moses could not lead his people into greatness until he could give them a great faith.

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not.—Exodus 20:20.

With that faith, he gave the new nation a conscience. The awful voice which spoke from Sinai was to speak always to the mind of Israel, and the sacred Covenant there made was to be the heart and center of the national tradition. Israel was to be a people whose greatest heritage was a Law, whose highest tradition was a conviction of moral responsibility to a covenant made with God Himself. Their God was no glorified personification of their own will, but a God who had chosen them and revealed Himself to them, setting for them standards by which they must abide if they were to hold their place among the peoples of the earth.

It will be a long time before that lesson loses its value. Nothing is more certain than this—that when a nation loses its conscience and hears no voice at all higher than the clamor of its own wishes, its doom is written and its tale is told. The thunders of Sinai may be replaced by the quiet voice of one speaking on a peaceful hillside, but the demands of Jesus for a strong and sensitive conscience are not less but far more searching than the demands of the Law that Moses gave. We should be concerned much more with the state of America's conscience than with the condition of her finances or of her armed forces.

And ye shall be unto me a kingdom of priests, and a holy nation.—Exodus 19:6.

No prophecy was ever more completely fulfilled than this. In ways strange and wonderful, Israel's seers have given us our most profound and fruitful religious insights, and, when the fulness of time at last came, it was to a city of Judah that the Star led the Magi.

The great nation has a spiritual mission and a consciousness of it. Merely to hold dominion over palm and pine is the fading flower of the world's glorious beauty. The history of the conquerors and the plutocrats is dreary reading. But Israel, God's servant in bringing to mankind the knowledge of His saving strength, has a glory that can never fade.

Our own prophets have seen America as a nation "conceived in liberty, and dedicated to the proposition that all men are created equal." That is the American standard of life. God forbid that we should ever forget it in a preoccupation with standards of living expressed in terms of food and shelter. Not in labor for the bread that perisheth lies the way of national greatness.

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L. O. HARTMAN, Editor and Manager

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"Perfect Love"

Among the stream of religious books which either reflect the war or anticipate the peace, there appears one volume of unusual merit which does neither. "The Path to Perfection,"* as its writer, Dr. W. E. Sangster, has named it, is not, however, utterly divorced from our world of conflict, since it was written largely in air-raid shelters over a two-year period. The purpose of this book, apart from the fact that it was a doctor-of-philosophy thesis submitted to the faculty of the University of London, is that of calling the Protestant mind to the importance and meaning of Wesley's assertion that it is possible to become a perfect Christian. In an age of waning enthusiasm for the "deeper things of the spirit," such a discussion cannot fail to be of value. As the minister of Central Hall, Westminster, London, says of his own book, it is no substitute for the soul's search for holiness, but it may impel some to make that quest.

Dr. Sangster executes his task with unsurpassed logic and a comprehensive recognition of all the factors involved. He points out the fact that Christian Perfection is Wesley's major contribution to theology, the teaching, namely, that man's heart may be so freed from sin that he will perfectly love both God and his neighbor. He next describes Wesley's use of the Bible with particular reference to the thirty texts upon which his doctrine is based.

A further section is devoted to John Wesley's theology in respect to "sin" and "perfection." The author accepts as valid the late Professor George C. Cell's assertion that Wesley's belief was "an original and unique synthesis of the Protestant ethic of with the Catholic ethic of holiness." But he si out what he deems to have been the defect o synthesis. The final hundred pages provide a ps logical examination of the problem together w "restatement" of the whole issue. This secti especially valuable for two reasons. The autho plains Wesley's doctrine in terms of our presen understanding of sin and the possible relation o Holy Spirit to the subconscious mind. He fu finds that the idea of perfection is best stated as fect Love." So expressed, it may more easily from a purely personal experience to touch the l areas of social life and a new order.

Here is a volume to ponder, and, so far as min are concerned, to employ as a basis for preachin supplies the one antidote for the infirm pur inadequate program, and ineffectual achievemen the modern church.

The Path to Perfection. By W. E. Sangster. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.

Cannot Fight

Francis Grover Cleveland, youngest son of the mer President, has answered a critic of conscien objectors in the *Manchester* (N.H.) *Union.* though he is not a c. o., he pointed out that it courage to "resist the pomp and circumstance of mass psychology, hysteria, and all the accoutern which drive us into war, against a lifetime of b judgment." He said further:

> To be a conscientious objector you must have a courag of soul tenfold deeper than the courage of fighting, fo you are answering a still, small voice. All your youn life, quietly and without ballyhoo, you have lived accord ing to a certain theory, which puts love of your fellov men and love of God above any other love which ma be thrust upon you. There is no furlough from this con science, nor are there any exemptions to its applicatior
>
> Truly, these young men cannot fight for their freedon within your meaning of the word "fight." For what i their freedom if they lose their souls to keep it?

Searching Reprint

On page 924 of this issue there appears a reprin an editorial published recently in *The United Ch Observer.* The facts therein presented which bea the opportunism of the Roman Catholic hierarchy simply devastating. Read it carefully!

A Letter and an Announcement

Our draftee pilot, Lieut. Leonard LeSourd, is b again with a letter. See the inside-front-cover pag this issue of ZIONS HERALD. And he has writte book! It is based upon his ZIONS HERALD articl a thrilling series. See advertisement on page Every reader of the paper should own "Sky-Be Why not secure it as a Christmas gift for some tive or friend, or for some young man or woman in the nation's service either at home or abroad? book can be purchased outright for $1, or any scriber can order his subscription to the HER advanced one year from date of expiration ($2 and a copy of the book ($1) for the special price $3. Send in orders at once—publication date ab December 1.

MORATORIUM ON IDEAS

searching article of less than four pages, Rollo n discusses "I Am a Luxury" in the November er of *Harpers Magazine*. He begins by saying:

was a banker who broke the news to me. He is as ite a banker as anybody need require, and he sought make my ordeal as nearly painless as possible. "But," said, "sometimes we have to face things just as they —'realistically,' you know—and when we look at a e like yours in that way, why there's nothing to do admit that you are in the luxury class. The old rld can go right along on its war-time way and never s you."

went into detail. There were three counts against . The first one was simple enough: "You see, you l in ideas. Now that's all right when everything is ning smoothly. If we are not facing a crisis, nobody object to a man's doing pretty much as he pleases— dying Sanskrit if he wants to, as some of the men do r in the Harvard Yard there. But in these times— l remember, this is no expression of any personal wish mine—ideas are out the window."

er weighing these illuminating words with their cations, Mr. Brown goes on to comment:

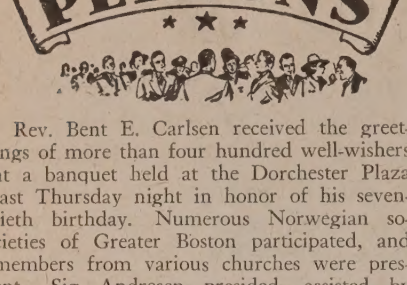
t it is more than a disregard of ideas; it is the fear of m. The sturdy-looking citizen that one meets in trips r the country fears ideas with the fear of a frightened ld. "There was never any reason for dragging our utiful country into somebody else's war, and I turn the radio whenever anybody begins to discuss the tter." "Why should I worry about whether we have leges of liberal arts or not?" "No, I have never read Russian constitution, and by —— I never expect to." Why worry about how many Chinamen are killed off? ere'll be plenty left." "I know nothing about the Bev- dge Plan. If you care for a practical man's opinion, more we try to plan, the worse off we are." "No, I not losing sleep over any —— postwar world. It will bad enough when we get to it without thinking about in advance. All those things have to work themselves t automatically."

here a moratorium on ideas? There is much —all too much truth—in Mr. Brown's picture present situation in this country. In facing it, eed to remember that the first step in the devel- nt of Fascism in Italy and Nazism in Germany the attack on ideas. It immediately took the of suppression of all kinds of freedom—free- of speech, freedom of the press, freedom of hip, and academic freedom. Books were burned. ning to radio broadcasts except those under government control was banned. All this n line with Hitler's conviction that coercion and imulation of emotions are much to be preferred inking as methods for shaping the course of tarian dominance. The danger lifted up in the *ers* article is serious to an extent little dreamed the man in the street. In an hour like this, the whole future of civilization is at stake, a torium on ideas is tragic beyond all description. recent years there has been altogether too much ridicule of the so-called "highbrows." The practical man, obsessed with the here and the now, thinks that he has all the answers. What he needs to supplement his ephemeral practicality is the broad look and the long look. What has brought on most of the suffering and misery of the world? What has produced its trade conflicts and its physical warfare? Has it not been the short look of the so-called practical man who seeks always immediate gain? A little reflection, a little research for all the data, a little weighing of the issues—in a word, ideas are what this sad world needs along with love, good will, and a few other values that are not always highly esteemed.

Would any banker or business man think for one moment of allowing his private undertakings to work out "automatically"? Would he consent to planlessness in his investments? Why, then, this "disregard" and "fear" of ideas when it comes to broad questions of human welfare? Unless we frankly and fearlessly face the greed, the prejudices, the ignorance, the vast inequalities among men, human suffering, and many other problems, we may, after the signing of an armistice, have an armed truce of say another twenty-five years, but we shall surely head into another world war in which civilization simply cannot survive, to say nothing of business and profits. The time to think is now. The time to plan is now.

The world is moving forward, and the war has released ideas and forces that will change the whole outlook of mankind. Youth is awaking to its power and to a vivid awareness of the false ideas that have dominated much of our past history. The black, yellow, and brown races are coming into their own and are determined to claim fair treatment. The course of imperialism and exploitation will be a far rougher road than it was in the days of men's ignorance. The wise procedure on the part of all leaders in business, church, and state would be not to hide their heads in the sand and dismiss ideas but to face them and readjust their thinking and living to the unescapable demands of the postwar world.

What can be done to convince a heedless world that ideas have value? Men can, of course, learn through experience and suffering that thinking is worth while. But how can they be saved from the terrible consequences of not thinking? The situation calls first for prevention and, if that fails, then, of course, for cure. Intelligent leaders in the churches and in the colleges have a duty to perform in awakening men's minds by conversation, conference, discussion, by systematic education related to life. One of the saddest commentaries on our contemporary life is to say that there is "no market for ideas."



Rev. Bent E. Carlsen received the greetings of more than four hundred well-wishers at a banquet held at the Dorchester Plaza last Thursday night in honor of his seventieth birthday. Numerous Norwegian societies of Greater Boston participated, and members from various churches were present. Sig Andresen presided, assisted by Irving Olsen, president of the Norwegian Old People's Home in Dorchester, who presented "Pastor" Carlsen with a substantial gift on behalf of those present. Mr. Carlsen, now retired, served several pastorates in the Boston District, including Howard Avenue, Barham Memorial, and Wesley churches. He also was chaplain for seven years with the Greater Boston Federation of Churches.

Rev. and Mrs. Harry A. Hanson of 31 Brooks Avenue, Newtonville, Methodist missionaries on furlough from India, have received word from the War Department that their second son, 1st Lieut. Robert M. Hanson, United States Marine Corps Reserve, is reported missing. Lieutenant Hanson has been a fighter-plane pilot in the South Pacific. His father, Dr. Hanson, is the principal-elect of Lucknow Christian College, Lucknow, India.

Rev. Ralph E. Dodge has resigned the pastorate of the Methodist Church at East Longmeadow, concluding his work there last Sunday. Rev. R. C. Crandall, who supplies the Glendale Church in Wilbraham, will take the pastorate at East Longmeadow in addition to his present duties. He will occupy the East Longmeadow parsonage.

The death of Margaret May Markham Canright, wife of Dr. Harry L. Canright of Delaware, Ohio, a retired Methodist missionary, occurred October 23. From 1892 to 1933, Dr. and Mrs. Canright served in Chungking and Chengtu, West China, when missionary work was in its pioneering stages in that countryside. For most of this period, Dr. Canright was a professor in West China Union University and physician-in-charge of the Chengtu General Hospital, while Mrs. Canright engaged in evangelistic and educational work among the women. Besides her husband, Mrs. Canright leaves four sons and a daughter.

Rev. E. Stanley Jones will conduct a Christian Mission in Wesley Methodist Church, Worcester, Sunday, November 21, through Friday, November 26. The mission, which is sponsored by the Worcester Council of Churches, will begin Sunday afternoon at three o'clock, when there will be a mass meeting for men with Dr. Jones preaching and Rev. Glenn D. Glazier leading the singing. Evening services will be held each night of the week at eight o'clock, preceded at seven-thirty by a song service.

Harry F. Keiser, manager of The Methodist Publishing House in Chicago and former manager in Boston, called at the Wesleyan Building Saturday. One purpose of his trip East was to see his son Richard, who enlisted in the Army six months ago after completing one semester in the University of Maine. Richard has been stationed in Massachusetts, but was sent to New York a few days ago to take examinations preparatory to further training. Mrs. Keiser also has recently been in the East, spending three weeks visiting her son and renewing old acquaintances in Newtonville and elsewhere.

Arthur Newhall Copplestone, son of Mrs. Copplestone and the late Rev. John R. Copplestone, and Miss Miriam Louise Carpenter, daughter of Mr. and Mrs. George B. Carpenter of North Brookfield, were united in marriage October 30. Rev. J. T. Copplestone of Portsmouth, N. H., brother of the groom, performed the ceremony. The groom is a C B in the United States Navy with the rating of petty officer, second class.

Alfred H. Avery of Malden has been elected to the board of trustees of Syracuse University to succeed the late Mrs. George H. Maxwell.

William Lincoln Palmer of 146 Massachusetts Avenue, Boston, is recovering from an attack of pneumonia.

Dr. Russell Henry Stafford, minister of Old South Congregational Church, Boston, was reelected president of the American Board of Commissioners for Foreign Missions at the 134th annual meeting of that organization held last week in Boston. It was reported at the meeting that 20 missionaries of the American Board are still interned in Occupied China and the Philippines, 30 are working in Free China with six more en route to that country, and 19 are on the "Gripsholm," Swedish exchange liner scheduled to arrive in the United States early next month.

Lieut. (j. g.) Edmond K. Leach, who has served in the United States Naval Reserve for a year, has been made captain of the mine sweeper on which he has been the executive officer for some months. Edmond Leach is the son of Rev. and Mrs. Edson R. Leach, formerly of First Methodist Church, Lynn.

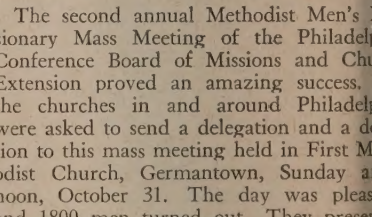
In the death of John S. B. Davie, which occurred on Wednesday, November 3, Baker Memorial Methodist Church of Concord, N. H., lost a valued and prominent member. Mr. Davie was for thirty-one years commissioner of labor for the state of New Hampshire, serving the longest term in this appointive office of any labor commissioner in the United States. A member of Baker Memorial since 1912, Mr. Davie held office as steward and as trustee of the church, with special responsibilities as a member of the Finance Committee and of the Men's Brotherhood. Funeral services were held at the church Saturday afternoon, November 6, with the pastor, Rev. Ernest A. Shepherd, in charge. Burial was in the Penacook Cemetery. Honorary pall-bearers included Sherman Adams, speaker of the New Hampshire house of representatives; Ansel Sanborn, president of the state senate; Harrison Duffy, vice-president of the American Federation of La Louis Guilmet, head of the State Con of Industrial Organizations; Andrew Fe state commissioner of agriculture, and former governors of New Hampshire, F cis P. Murphy and Huntley Spaulding.

Rev. and Mrs. Thomas P. Potter, form of New York City, are now living at North Hudson Avenue, Chicago, Ill.

Rev. W. Waldo Weller of the Departm of Finance and Debt Raising, Board of sions and Church Extension, is directin Sanctuary Crusade this month at Wil Methodist Church, Los Angeles, Cal., w Rev. Willsie Martin is pastor. The go $125,000.

Rev. Henry Hitt Crane, pastor of Ce Methodist Church, Detroit, Mich., was vited by the chaplain of the United S Senate, Rev. Frederick Brown Harris, offer prayer at the opening of the Se November 9. Dr. Crane was in Washin as a member of the Christian Mission World Order speaking team.

Rev. John Hanly Morgan, a studen Hartford Theological Seminary, has appointed to Easthampton and Williams on the Springfield District as successo Rev. Gordon C. Capen, who became p at Franklin the first of September.



The second annual Methodist Men's sionary Mass Meeting of the Philadel Conference Board of Missions and Ch Extension proved an amazing success. the churches in and around Philadel were asked to send a delegation and a d tion to this mass meeting held in First M odist Church, Germantown, Sunday a noon, October 31. The day was pleas and 1800 men turned out. They prese to Bishop Ernest G. Richardson and Cabinet a special offering of $6200, bes placing on the plate $470 for the expe of the meeting and the work of the ference Board of Missions and Church tension. The speaker was Congress Walter Judd of Washington. Nearly different churches participated. One ch sent a delegation of fourteen more than miles to the meeting. Many churches fifty men. The plan of these mass meet was worked out by the Conference b under the leadership of Rev. Franklin combe of the Bala-Cynwyd Church, p dent, Rev. Robert C. Coates, First Chu Roxborough, chairman of the program, Rev. W. Vernon Middleton, the Confer missionary secretary, with the support Bishop Richardson and the Cabinet.

A burden has been lifted from the M odist Church at Bridgton, Me., with burning of a note carried since 1909. At celebration of this event on Wednesday ning, November 3, remarks were made Judge J. Bennett Pike, chairman of trustees, and the sole remaining member the board to which the note was issued, Frank Stone, church treasurer. The add of the occasion was delivered by Rev. Cha Parkin of Clark Memorial Methodist Chu Portland, Me. During the thirty years,

With Our Writers

Ralph Taylor Alton, Delaware, Ohio; pastor of Asbury Methodist Church.

Frank P. Fletcher, Laconia, N. H.; a New Hampshire minister who is also a poet.

Robert E. Speer, New York City; honorary chairman, Foreign Missions Conference of North America.

ıs attempts were made to pay off the in-ebtedness. The effort just brought to suc-ssful culmination was inaugurated by the resent pastor, Rev. William T. Bennett, on ıe afternoon of Christmas Day, 1942.

Prize-winners in the first annual contest onducted by *Religion in Life* to discover the est papers read before ministerial associa-ons and clubs have been announced. In ccordance with the conditions of the con-st, $300 has been divided in four equal rizes among the writers whose papers, se-cted without knowledge of their author-hip, were judged best. In each case the ntry had been sponsored by the group be-ore which it had originally been read. The vinners, in alphabetical order, together with he subjects of their papers are as follows:

Professor John E. Bentley, Department of Psychology, The American Univer-sity, Washington, D. C.: "Belief in Im-mortality" (delivered before the Wash-ington Presbyterian Ministers' Associa-tion)

Rev. Clinton M. Cherry, minister of the Sharon Hill Methodist Church, Sharon Hill, Pa.: "The New Testament and a Changing Liberalism" (delivered before the Phi Beta Club of the Philadelphia Conference of The Methodist Church)

Professor David W. Soper, Department of Philosophy and Bible, Union College, Barbourville, Ky.: "Kierkegaard—the Danish Jeremiah" (delivered before the Ramapo Valley Clergy Club while author was minister of the Methodist Church at New Paltz, N. Y.)

Rev. Cecil F. Wilson, minister of the Humboldt Parkway Methodist Church, Buffalo, N. Y.: "Religious Values in Modern Poetry" (delivered before the Methodist Ministers' Association of the Buffalo District)

ware that studious men of great ability equently expend long research in the eparation of papers that are heard by but nall numbers, the editors of *Religion in ife* are seeking to make available to a wider ublic the intellectual and spiritual resources these scholarly professional groups. A cond contest has been announced to which pers read between September 1, 1943, and ne 15, 1944, are eligible, provided the club onsors the submission of the paper as its osen entry for the contest. In addition the four prize-winning papers, others nsidered worthy of publication will be cepted and paid for at regular rates. Com-ete details are available by addressing the ontest Editor, *Religion in Life,* 150 Fifth venue, New York 11, N. Y.

By the will of the late Charles W. Levi Newton, former state bank examiner, organ Memorial is one of five benevolent d charitable institutions of Boston which are equally in the residue of the estate, lued at $68,000 according to press reports.

Former President Herbert Hoover heads e list of fifteen outstanding lecturers whose dresses will supplement a course in post-ar problems to be taught at Ohio Wesleyan niversity this semester by eight members the regular faculty. The lectures will be livered on the Merrick foundation, which ought to the campus of Ohio Wesleyan ring the last two years national study con-ences on the "Churches and a Just and rable Peace" and "Christian Bases of orld Order." In addition to Hoover, the turers in the current series will include Dr. Francis B. Sayre, now of the State Department and former governor of the Philippines; Dr. R. H. Lynd, author of the Middletown studies; Dr. Y. C. Yang, presi-dent of Soochow University; Senator Harold H. Burton of Ohio; and Dr. James T. Shot-well, expert in international law.

Praying for Men and Women in the Service

Daily Prayer for Men and Women in Service has been instituted at First Methodist Church, Pittsfield, under the leadership of a group of laymen organized by R. M. Weisgarber, church school superintendent and local preacher. Prayer is made each day for five min-utes, beginning at 12.15 p.m., in the chapel of First Church—designated for the duration by the trustees as the Chapel of Intercession. First Church has nearly 200 names on its service roll. Rev. H. Elliott Chaffee is pastor.

An extract from Dr. Edgar Sheffield Brightman's volume "The Spiritual Life," published in the fall of 1942 by the Abingdon-Cokesbury Press, occupies more than four columns of the October 14, 1943, issue of *The British Weekly.* In an introduc-tory note, the editor, Dr. John A. Hutton, says: "The extract, a long one, which we have made, is taken from the body of the book, and is the very crisis of its great and ever profound and irresistible argument."

A series of five important addresses based upon the general theme "The World of Tomorrow," and intended to help create public sentiment along lines that will be an aid in the solution of some of the great-est problems now facing this country and the world, will be held at First Methodist Church, Temple Street, Boston, on the last Sunday of each month for five months beginning with November. Following is the list of subjects and speakers: Novem-ber 28, "The Church of Tomorrow," Dr. Henry P. Van Dusen, professor in Union Theological Seminary, New York City; December 26, "The Negro and Labor in the World of Tomorrow," by A. Philip Randolph, New York, president of the Inter-national Brotherhood of Sleeping Car Porters; January 30, "Toward a Christian Economic System," Bishop Francis J. McConnell, resi-dent bishop of the New York Area of The Methodist Church; February 27, "Race and Religion, a Threat to Democracy," Dr. Everett R. Clinchy, New York, president of the National Conference of Christians and Jews; "The Cost of a Real Peace," Dr. Carl J. Friedrich, professor of government, Har-vard University. The hour of service in each case is 7.30 p.m. Such a list of speakers should assure a crowded church for every one of these addresses.

Hospital and surgical insurance is to be provided free to the approximately 1200 em-ployees in 13 branch houses throughout the nation of The Methodist Publishing House, it has been announced by the publishing agents, Dr. Fred D. Stone and Dr. B. A. Whitmore. Effective November 1, the plan adopted with the approval of the Board of Publications will be administered in accord-ance with a contract issued by a major life insurance company. The Publishing House is paying the entire premium for the group plan as a service to its employees.

A digest of twenty important bills now pending in Congress and an interpretation of the Congressional situation by Dr. Benson Y. Landis is contained in *Information Service* of October 30, published by the Department of Research and Education of the Federal Council of the Churches of Christ in Amer-ica. Entitled "Review of National Legisla-tion," the survey covers such subjects as taxes, social security, food subsidies, labor, agriculture, foreign policy, liquor control, child care. The discussion is designed solely to help the churches understand the legisla-tive situation. It does not commit the Fed-eral Council to any particular position on the measures. Copies of the "Review of National Legislation" are available at ten cents each at the Department of Research and Education of the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

In the eleven women's colleges related to The Methodist Church, there is this fall, according to a publicity release from the Board of Education, an aggregate enrolment of 4410, as compared with 3661 in 1942.

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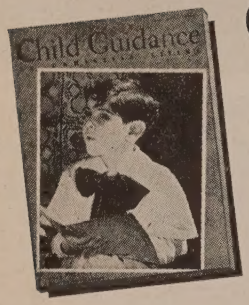

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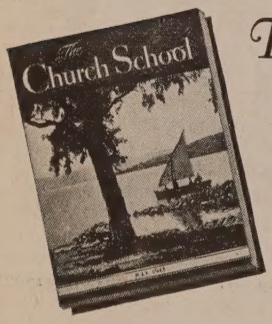

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SKY=BENT

Letters of a Draftee

BY

Lieutenant Leonard LeSourd, U. S. A. A. F.

SKY-BENT is a book that gives an intimate insight into the experiences of a draftee, who began as a private, was shipped around to eight different camps and airfields, and finally won his wings and commission as a pilot. So enthusiastically were these letters received by the readers of **Zions Herald** from November 18, 1942, to August 11, 1943, that after considerable revision and a number of additions they are now published by the Boston University Press in a most attractive and handy volume.

LOWELL THOMAS, in his Introduction to SKY-BENT, says in part: "Len LeSourd takes us right along with him as he goes through the wartime flying mill. This is the detailed intimate story of what an American boy does, and what he thinks, while he is earning his wings. . . . Uncle Sam keeps his embryo birdmen busy during nearly every waking hour. Moreover, the percentage of those 'washed out' is exceedingly high. So the author of this book has shown the stuff he is made of by accomplishing two things:—first, by winning his wings; and, second, by performing the double miracle of finding time in which to write a book about it, a book that millions of Americans will enjoy if they are lucky enough to discover it."

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The Two Voices

[Editorial in *The United Church Observer,* Toronto, Ont.]

The publication recently of a statement by the archbishops and the bishops of the Roman Catholic Church in Canada with respect to social and economic reforms has brought into the limelight the whole political attitude of that church. The official announcement, published after a plenary session in Quebec on October 13, 1943, says among other things "that the faithful are free to support any political party upholding the basic Christian traditions of Canada, and favoring needed reforms in the social and economic order which are demanded with such urgency in pontifical documents." *The Canadian Register,* an influential Roman Catholic paper, in its issue of October 28, interprets this as meaning that Roman Catholics are now free to support the C. C. F. It says, "The Hierarchy has spoken to set at rest the question recently agitated in certain quarters of the legitimacy of Catholics giving support to the political party known as the Cooperative Commonwealth Federation. The Hierarchy does not name the C. C. F., for it would not wish to use words which could be interpreted or misinterpreted as favoring one political party exclusively, but it is made quite clear that Catholics have the same liberty of supporting this as the older parties." We Protestants find it hard to understand such a statement; it is as though our moderator should say that all members of The United Church are now free to vote for the C. C. F.

This, however, is not the only clause in the official Roman Catholic pronouncement. Another clause says, "The Bishops reiterate their condemnation of the doctrines of Communism, under whatever name it may be used to mislead the good faith of the people, since Communism is that form of Revolutionary Socialism which is materialistic in its philosophy, which denies the right of private property, and by concentrating all economic as well as political power in the state, sets up a system of Totalitarianism destructive of liberty and degrading to the human persons."

These two clauses are very interesting. They reflect a traditional attitude of the Roman Catholic Church, the determination to put the church in a favorable position with whatever government may be in power. The Roman Catholic Church sees the swing to the left in Canada. It would be quite out of things in the event of a C. C. F. government in Ottawa should it maintain an attitude of hostility towards the new movement.

In Canada, it would never do for the Roman Church to go further than suggesting freedom to vote for the C. C. F. The bishops are careful, therefore, to denounce Communism. But in Europe, the Roman Church is making very definite advances towards Russia, the home of Communism. From the very first, the Roman Church has denounced Russia because of its Communism, but recently there has been a very definite change of policy. For weeks, the Vatican radio has been beaming special messages to Russia, of a very friendly sort, offering prayers on behalf of the Russian people. In an article on this subject, *Christianity and Crisis,* a thoroughly reliable American magazine, said recently, "The Vatican's reversal of attitude is seen as simply another illustration of the radical reorientation being undertaken by all nations which have been suspicious and condemnatory toward the Soviet Union. With the Western democracies displaying a great ardor for friendship with their big communist ally, it would not be strange if Vatican City should welcome diplomatic relations with the Kremlin. Nor would it be anything but logical if the Church of Rome should seek and obtain a concordat with the USSR.

"Specculation is rife as to the exact motives behind this new Catholic approach to the Soviet. . . . Not improbably, the major consideration may parallel that which motivated the concordat with Hitler—a realistic recognition that Soviet Communism is destined to control Russia and possibly much of Europe in the coming period, and that shrewd expediency counsels the effort for *rapprochement* now rather than when it may be too late."

The Roman Catholic Church has had long experience in the school of diplomacy. She will make terms with any group so long as her own power is strengthened thereby. Recent experiences bear ample evidence to this. The Vatican signed Concordats with Mussolini in 1929, Hitler in 1933, Salazar in 1940, and Franco in 1943. "By consenting to treat with Hitler, the Vatican was the first state which . . . legalized his signature," says Robert d'Harcourt, French historian.

That is why the Roman Church can speak with one voice in Rome and another in Quebec. There is no immediate prospect of a communist state being established here.

Now Is a Good Time to Give

To the Pension Fund of the New England Conference

Contributions that are made from now to the end of the calendar year can be used as a deduction in filing your Federal Income Tax.

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Sky-Bent

(Continued from page 914)

set up for Army flying instructors are very high.

The first day here, I had an unusual experience. At noon our squadron was called out, lined up, and marched off to chow. Once seated in the mess hall, I was naturally busy the first few minutes along with everyone else. After a while I could relax enough to take stock of those at the table other than friends who'd come over from Brooks Field. Seated directly across from me was a captain whose face was so familiar that I almost spoke out to him at first sight. I couldn't recall his name though, so paused. Suddenly it came to me—but he was no former casual acquaintance, for it was Gene Raymond of Hollywood fame.

Having a celebrity in the same barracks was a new experience. During the first days I noticed that he seemed to be always by himself. I suddenly realized that in many ways it must be darned lonely to be a celebrity. Certainly none of us would approach him with that shy "you're a motion-picture actor" line; likewise, we wouldn't ask him for his autograph. As the days went by, however, he slipped easily into the daily routine, griping over little things like the rest of us and joining any bantering. Before anyone realized it, he was one of the boys.

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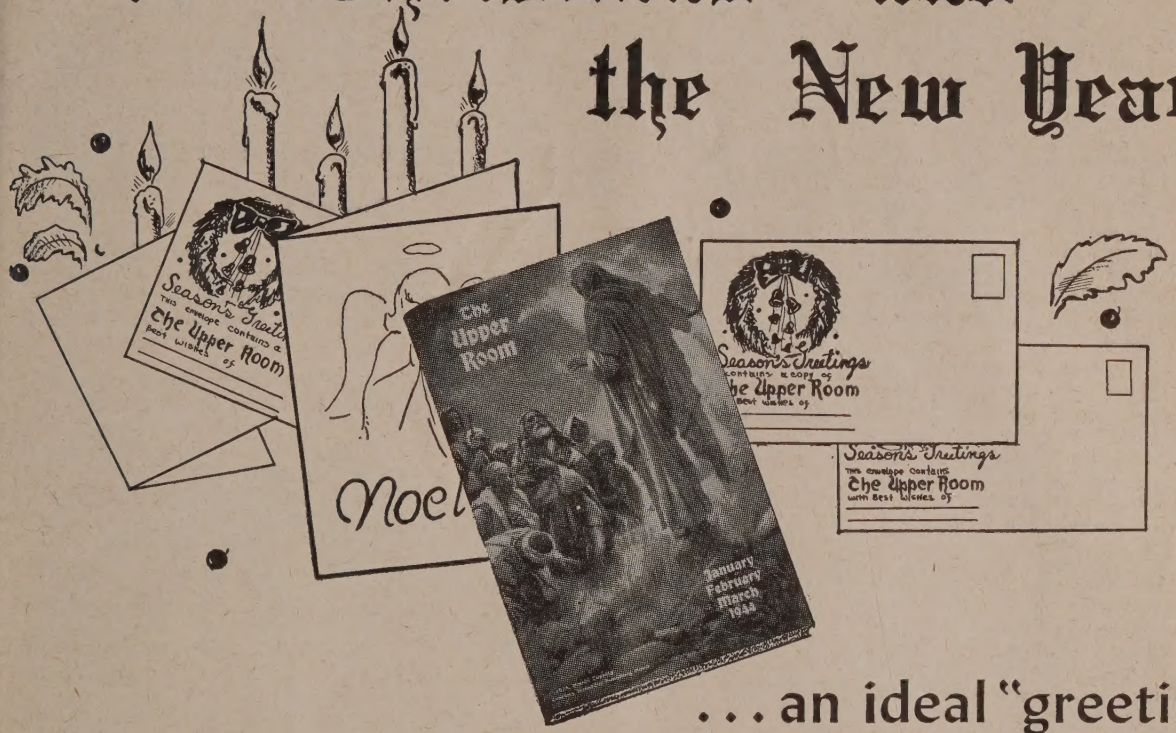

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Standing Higher Taxes?

[Editorial in *The Christian Science Monitor*, Boston]

Because an unspectacular speech by the nation's economic stabilizer before the Investment Bankers Association is liable to be by-passed by some readers in their end run for the funnies, it might be useful to call special attention to a couple of paragraphs in Mr. Vinson's remarks:

> Women spent 104 per cent more for furs in July, 1943, than in July, 1942; in the same month they spent 65 per cent more for coats and suits, 37 per cent more for dresses, 30 per cent more for blouses, skirts, and sportswear, 31 per cent more for underwear, 24 per cent more for foundation garments, and 41 per cent more for gloves.
>
> In August, 1943, receipts of eating and drinking places were 27 per cent above August, 1942; expenditures in cabarets, theaters, night clubs, and other amusement establishments rose 30 per cent for the same period, and outlays for beer, wines, liquor, cosmetics, tobacco, and flowers were up an estimated 30 per cent.

To use Mr. Vinson's own quite accurate words, "love of ease, political cowardice, and personal ambition threaten the country with runaway inflation and financial disaster."

He was blasting at the ridiculous assertion America cannot stand higher taxes. Americans must stand higher taxes now, or they will have to stand something worse later.

Delegates Elected

WESTERN NORTH CAROLINA CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—Paul N. Garber, Edgar H. Nease, C. C. Weaver, G. R. Stafford, G. T. Rowe, G. I. Humphreys, G. Ray Jordan. *Lay*—R. C. Bunch, J. B. Ivey, J. A. Jones, O. V. Woosley, Mrs. C. C. Weaver, Paul F. Evans, Clyde R. Hoey.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—W. A. Stanbury, H. G. Allen, E. H. Blackard, C. P. Bowles, John W. Hoyle, Jr., J. S. Hiatt, J. B. Craven, H. P. Powell, S. W. Taylor, L. B. Hayes. *Lay*—L. L. Gobbel, A. J. Kirby, G. F. Ivey, Guy Weaver, Mrs. W. F. Redding, Jr., Paul R. Ervin, Marshall I. Pickens, H. A. Dunham, R. D. Coleman, A. J. Koontz.

Reserves to Jurisdictional Conference: *Ministerial*—C. S. Kirkpatrick, C. H. King, P. E. Lindley, W. L. Hutchins, M. T. Smathers. *Lay*—Mrs. E. L. McKee, F. C. Todd, Mrs. W. C. Hammer, Edwin L. Jones, J. F. Harrelson.

SOUTH CAROLINA CONFERENCE (S. E.)

General and Jurisdictional Conferences: *Ministerial*—J. Emerson Ford, Woodrow Ward. *Lay*—Dr. J. C. Guilds, Will Stackhouse.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—W. Roy Phillips, S. E. Ledbetter, W. A. Beckham. *Lay*—F. O. Bates, Charlton DuRant, George J. Bethea.

Church Register

HERALD CALENDAR

United Church Canvass, November 21-December 12
South Carolina Conference, Darlington, Bishop L. H. King, November 24
Methodist Conference on Christian Education, Kansas City, Mo., November 29-December 3
Board of Missions and Church Extension, Annual Meeting, Buck Hill Falls, Pa. December 7-11
Universal Bible Sunday, December 12
Council of Bishops, Princeton Inn, Princeton, N. J. December 13
General Conference Commission on Central Conferences, La Salle Hotel, Chicago, Ill., February 24, 25
Week of Dedication, February 27-March 5
General Conference of The Methodist Church, Kansas City, Mo., April 26

BOSTON-LYNN DISTRICT METHODIST PREACHERS' MEETING—Monday, November 22, 10.45 a.m., Wesleyan Hall, 581 Boylston Street. Speaker, Dr. E. D. Kohlstedt, Board of Missions and Church Extension, New York City; subject, "The Methodist Missionary Work and the World War."

BOOKS JUST RECEIVED

★

The Snowden-Douglass Sunday School Lessons. By Earl L. Douglass, D. D., Litt. D. The Macmillan Company: New York. Price, $1.50.

Every Day a Prayer. By Margueritte Harmon Bro. Willett, Clark and Company: Chicago, New York. Price, $1.50.

So Long as We Live. By Peter Goulding. W. A. Wilde Company: Boston. Price, $2.

The Races of Mankind. By Professor Ruth Benedict and Dr. Gene Weltfish, Department of Anthropology, Columbia University. Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York, N. Y. Price, 10 cents.

The Broken Circle. The Life of Paul Herbert Doney. By Carl G. Doney, LL.D. Fleming H. Revell Company: New York. Price, $1.75.

All-Age Bible Quizzes. By Frederick Hall. W. A. Wilde Company: Boston. Price, $1.

Tommy Visits an Aircraft Factory. By Lewis E. Theiss. W. A. Wilde Company: Boston. Price, $1.50.

Bits of Fun

Colonel: "Your reports should be written in such a manner that even the most ignorant may understand them."

Sergeant: "Well, sir, what part is it that you don't understand?"—*Exchange.*

Back home, any passing dog-sled driver would have been glad to give him a lift, so Ulak Hope, an Eskimo who is a private in the Army, didn't hesitate to thumb a ride in Seattle, Wash.

Ulak climbed out of the car at his hotel, thanked the driver, and started away from the curb.

"Hey, where's my money?" the driver demanded sharply.

Ulak had flagged a taxicab.—*Grit.*

"Answer me, Clara," he said in a moment of passion. "I can bear this suspense no longer."

"Answer him, Clara," echoed the old man in the hall, thinking of the gas and coal bills, "I can bear this expense no longer."—*Exchange.*

An American airman in Iceland, with a well-developed sense of humor, wrote to his parents: "It is so cold here that the inhabitants have to live somewhere else."—*Selected.*

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